

# THE LEISURE HOUR.

A FAMILY JOURNAL OF INSTRUCTION AND RECREATION.

No. 363.]

THURSDAY, DECEMBER 9, 1858.

[PRICE 1d.]



ELLEN'S DEPARTURE FOR LONDON.

## A WIFE'S STORY.

### CHAPTER XII.—MORE LETTERS.

A FEW months after my husband's mother had taken leave of Temple Court, I received three letters by the same post; one from my uncle No. 363, 1858.

Seymour, another from my aunt, and a third from cousin Clara.

Clara's letter, as usual, had in it a great deal about her husband, and his constant unkindness—for she wrote to me confidentially. Long before

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this, it was easy to see that her position was one of splendid misery. Mr. Colvin, so much older than my cousin, and destitute of principle as he was, had soon tired of his plaything, and had, moreover, been disappointed—deceived, he said—in the amount of Clara's portion; and he behaved towards her with scarcely decent respect when they had no visitors to cast a restraint over his words and actions. Clara, on the other hand, despised her husband; and finding that she could not manage him by a constant course of deception, took but light pains to conceal her contempt, and seemed to take a perverse and melancholy pleasure in openly thwarting his purposes. Clara boasted of this in her letters to me; and in that which I this morning received, she gave me the history of a recent quarrel, which absolutely shocked me.

She begged me, also, to pay her a visit; and as an inducement to my compliance, said that one of the few points on which she and her husband agreed, was in liking to have my society.

Her letter, however, was not wholly made up of references to her husband. She had two children; and, with some of a mother's partiality, she filled up a full page or more respecting them. Poor cousin Clara! her children were the only comforts of her life, she said: and how long they would be comforts, who could tell?

Nevertheless, I envied Clara her children; for—as my readers may ere now have concluded—I was childless.

My uncle's letter was, as usual, short and to the purpose. He wrote to inform me that the tenancy of Fair Holt had expired, and that the tenants were gone. He wished to know what was my pleasure respecting it.

My aunt's communication was more diffuse. It was principally on one topic, however, and that was London. And indeed, whenever she wrote to me, London was her prevailing theme. She could not think how anybody could live out of London. For her part, the country was everything that was dull and disagreeable—very well for a few days, but unbearable for a home.

"And when *are* you coming to London, Ellen?" her letter went on. "It is quite an age since we saw you. But you positively must come, and come directly; for——" and then she told me of engagements which were soon to go off, and parties which were to come on. "And now that poor Clara so seldom can come to——Square, because of her obstinate and tyrannical husband" (my aunt had long ceased to speak of Clara's matrimonial state as an "excellent connection")—"I have nobody to take with me to these places, you know, or to help me to receive company at home."

There was much more to the same effect in my aunt's letter, which it is not necessary to repeat; but it concluded with an express and pressing invitation to me and Henry to pay an almost immediate visit to——Square.

I put this and my uncle's letter into Henry's hand. I made it a rule to keep back from him Clara's confidential communications.

"What do you think about accepting Aunt Seymour's invitation, Henry?" I asked, when he had glanced over the letters.

"That it is out of the question, Ellen," he said.

"I don't know why it should be, I am sure," said I.

"I could not leave home for some weeks if I ever so much desired it; and I cannot say that I wish to go to London at all, for a long time to come at least."

Why could he not leave home? I wished to know; and why should he wish not to go to London?

He could not leave home, Henry said, because he had sundry business to attend to, and had made engagements spreading over the next month, which he was not disposed to break; and he did not wish to go to London, because he did not choose to be so far from Temple Cottage for any length of time while his mother was unwell; and besides, he had a great aversion to London, and London habits, and London people.

"It is not very polite to say so, Henry," I said; "you might have remembered that they are my relations and friends, whom we should visit."

"I beg your pardon, dear Ellen," he said; "it was rude; but I really forgot your aunt and uncle and cousin were implicated in my sweeping expression of dislike. Permit me to retract."

"To retract your decision not to go to London, you mean?"

"No, no; only to retract the expression," said he.

"Oh, it is not worth while to retract that; for I know you do not like my friends," I retorted.

"I don't think you ought to say that, Ellen," he rejoined; "I am sure I have never said anything so personal as that."

"You have never said that you like them; and what you said just now proves that you do not."

"If I liked them ever so much," Henry replied, "it would not remove the obstacles to our accepting Mrs. Seymour's invitation. You know my mother's state of health——"

"Really, Harry," I exclaimed impatiently, "you do make a great fuss about your mother having a little cold. There you have been, two or three times a week lately, galloping over to Temple Cottage——"

"I would drive over, Ellen, if I could persuade you to go with me oftener than you do; and now we are upon the subject, you must allow me to say——"

"I don't want to hear you say anything about it, Harry," I said, interrupting him.

"Very well, Ellen; if you know so exactly what I was going to say, there is no occasion for my saying it, of course; but I must be allowed to do what I think right; and as my mother is more lonely than I could wish her to be at Temple Cottage, even though I do go to see her oftener than you approve, and as she has been really far from well lately, I think that a sufficient reason for not leaving home, if there were no other."

Let me say here, in passing, that I had occasionally visited Henry's mother at Temple Cottage, and she had more than once spent a day or two at a time at Temple Court since she left it as her home. I may truly add, also, that I really loved

her; perhaps I should have shown my love more if my foolish and criminal jealousy had not been excited; but I argued with myself that Henry showed love enough for us both. It was true, also, that Mrs. Temple was unwell; but Henry had been so unreasonably (as I thought) alarmed about her ailments, that I insensibly determined that there was nothing, or next to nothing, the matter with her. I did not see why his mother having a cold should keep him from going to London, and I said so.

There was much more said than I should care to repeat, if I could remember all. I know that we both of us waxed positive, and that I, at least, became angry. I told Henry that he seemed to think more of his mother's loneliness than of mine; that he forgot how often I was left solitary when he chose to go to Temple Cottage, or to have company at home which I could not join; and I urged the reasonableness of my wish to accept my aunt's invitation. It was a long while, I said, since I had been a single day from "this dull place."

My husband's lip slightly trembled when I said this, and his voice trembled too, as he replied that he was sorry the time could ever have come when I should call my home a dull place. It was the first time, for many a long year, he added, that Temple Court had been called dull; and that my lips should have pronounced it so, was rather mortifying as well as painful.

I could not help it, I said; that is, I could not help thinking and feeling it so; if it was disagreeable to him, I would not use the word again; and, perhaps, after a change, I should no longer find it dull.

Henry shook his head—sadly, I think, and said nothing.

"Well, what am I to say to Aunt Seymour, Harry?" I presently asked.

"That I, at any rate, cannot accept her invitation," he replied, promptly.

"Do you wish me to go to London without you, then?" I said.

No, Henry did not wish it. If I would wait for a few weeks, until he was somewhat less busy, and his mother was recovered from her present indisposition, he would willingly take the journey for my sake; not for his own, he added, for London was an abomination to him.

I remonstrated that by that time my aunt's parties—which she had written about—would be over; and that, in fact, everybody would be leaving London at the time he mentioned.

"There will be all the more room for us, then, Ellen," he replied, playfully; but I was too vexed to take it playfully.

"Nonsense, Henry; you know what I mean. The London season will be over, and everything will be as dull—" I was going to say as "Temple Court," but I did not say it. Henry said it for me, however, and his playfulness had departed.

"I am surprised, Ellen, that you should like the crowded parties, and late hours, and dissipations of London," he said, presently.

I did not know that I was fond of them, I said—not so fond, I thought, as he was of his own private dinner parties, which, as far as I could judge,

were not so very profitable that they might not be dispensed with. But I thought it was hard that I should be forced to disoblige my aunt; and then there was my uncle's message about Fair Holt: it was only right that I should see him on that business. And cousin Clara, too, was expecting me in London; and if I delayed my journey, she might be going out of town, and so might my aunt and uncle; at any rate, it might not be convenient for them to receive me.

"In short, Ellen," said my husband, "I see you are determined to go. Very well; if you must, you must."

We had never, I think, been so mutually displeased with each other as we were that day. It was a most miserable, unhappy day. The more we discussed the subject of my aunt's unfortunate letter, the more determined were each of us—nay, let me not say this; for Henry had reasons, at least, to give for his determination; I had none worth mentioning to give for mine; the more determined I was, then, to carry my own point and to have my own way.

The next day I gave orders to Susan, who was still my own personal attendant, to prepare and pack up for the journey, and a week later I and Susan were on our way to London.

In the meantime, very little had passed between Henry and myself respecting my intentions. He was kind and polite, but unusually grave and taciturn. He neither asked me when I intended to go, nor how long I meant to be absent from Temple Court. He seemed bent on leaving me at full liberty to please myself.

I flattered myself, indeed, that he would relent, and would, after all, accompany me; but day after day passed away, and he made no preparations.

When I said good-bye, just before I stepped into the post-chaise, I added, "I shall see you in London next week, Harry?"

"You are mistaken, Ellen," he said; "I have no intention of going to London at all now."

## DR. LIVINGSTONE'S CONTRIBUTIONS TO NATURAL HISTORY.

### PART II.

THE fountains near Colobeng are the resort of vast numbers of large game, such as hartebeests, gnus, buffaloes, zebras, giraffes, rhinoceroses, etc. Here, as well as in other districts, concealed pitfalls are constructed for their capture. To these pitfalls a long lane is made, between two artificial dense hedges, very wide at its commencement, but narrowing as it proceeds to the trap—which terminates the passage. A party of hunters, enclosing a large body of mingled game, drive the affrighted herds along. Down the lane they rush, and the pit receives them till it is filled by a living mass, the animals crushing and smothering each other. It is a frightful scene. Sixty or seventy head of game are often killed at the different *hopos*, or pitfalls, in a single week.

But let us now follow our traveller to Lake Ngami. In doing so, we pass through a territory very different from the Kalahari Desert, or even the land of the Bakwains. We come to a land of rivers, with reed-bed banks, of forests, and of grass lands. We are in the territories of the hippopotamus.

mus, the elephant, the sharp-eared river-hog, of water-antelopes, of which two new species, the Pokur and Leché, are peculiarly interesting, as is also a new striped species of the magnificent eland. Lions abound, and the waters are replete with savage alligators. The rhinoceros, the Koodoo antelope, the pallah, and the towering giraffe, with troops of zebras, roam over the plains. Here the bushmen (distinct from the Bakalahari)\* are not a poor stunted race, as near the Cape, but a fine people, and admirable hunters. These hunters are in the habit of poisoning their arrows, and awful are the effects of one of the poisons which they use. It is simply the crushed inside of a caterpillar, called n'gwa, with which the arrow-barb is smeared, and then allowed to dry in the sun. In applying it to the weapon, they are themselves in danger, and carefully clean their nails after working it. Horrible is the agony produced by this poison. Let a man be wounded, and he becomes a raging maniac, lacerates himself, cries like a child for its mother, or flies distracted from human habitations. The lion thus wounded may be heard moaning in distress; he becomes furious, bites the trees and the ground in rage, and so dies in torture. The bushmen profess to be able to cure the sufferer, by applying fat to the wound, and administering internally a mixture of fat and the poison itself. "The n'gwa wants fat"—such is their theory—"and must have it, or destroy life." They also use the milky juice of the tree *Euphorbia*, the venom of serpents, and the juice of a bulb, *Amaryllis toxicaria*.

As we have here adverted to a poisonous insect, it may not be out of place to enter into a few details respecting others to which Dr. Livingstone introduces us. First, then, comes the tsetse (*Glossina morsitans*), a terrible pest. Scriptural and profane history alike record the plagues of flies, and Bruce says much about the zimb of Ethiopia. But the tsetse, widely spread in the wooded districts of Central Africa, presents peculiarities which amaze us. To certain animals the puncture of its proboscis is inevitably fatal. The horse, the ox, and the dog sicken and perish when a few of these flies have injected their poison into the skin; yet the buffalo, the zebra (one a wild ox, the other an equine animal), large antelopes (as the pallah), the elephant, and game in general, suffer no ill effects; nor does the goat, the mule, the hog, or the ass. This is very strange; but stranger still is the fact that sucking calves, as long as they continue to suck, are exempt from the deadly effects of this poison; yet dogs, although fed upon milk alone, invariably die. Man is free, suffering no more than if bitten by a mosquito. This fly is not much larger than the common European house-fly, but its peculiar buzz, when once heard, can never be forgotten by the traveller who has lost his cattle in traversing an infected district. The limits of this fly seem sometimes to be capriciously abrupt and definite. It ordinarily infests wooded territories, where elephants and the larger game, as zebras, gnus, elands, etc., abound; and, doubtless, it is from the skin of these animals that this insect naturally draws its sanguineous nutriment. Indeed, so closely associated is it with

the elephant, that, observant of the circumstance, the Portuguese settlers in Angola term it elephant's fly.

Admirably described by Dr. Livingstone are the symptoms, terminating in death, which follow the puncture made by this fly, the poison of which is contained in a minute bulb at the root of its proboscis. It is extremely alert during the day, but much less so in the morning and on the approach of evening, and is at rest during the hours of night. Dr. Livingstone was often obliged to take advantage of this habit, and to proceed with his cattle by night through districts of limited extent infested by this pest. Into such spots it is not unfrequently introduced by the accidental incursion of a herd of buffaloes. Of these animals, and, indeed, of all the large game, it is an invariable accompaniment; hence, the keeping of cattle and horses over many extensive game-tracts is at present impossible. Great were the losses to which our traveller had to submit, though nothing to what some of the tribes from time to time experience. Along the splendid banks of the Chobé, it swarms in many places, and proves terribly destructive. The goat, however, as we have said, suffers nothing from this insect, nor does the ass, the mule, or the hog. In the southern regions of Africa, adjacent to the Cape, it is not now known; but it must be remembered that the larger game have been driven far away into the interior by the fire-arms of the colonists. Dr. Livingstone does not mention its occurrence until he had crossed the river Zouga, beyond the Kalahari Desert (a region abounding in game), and close to Lake Ngami, in the territory of Sebituane, to whom Sekeletu, after that great chief's death, succeeded. Throughout his laborious journeys, first to the west, and then to the east, he met with it in abundance. Does it cross the equator? The geographical limits of this fly are yet to be ascertained. It is a subject for thankfulness that it is not European.

Dr. Livingstone met with other noxious insects, some of which are common to hot latitudes in general, while others are peculiar to the countries through which he travelled. At Tala Muncongongo (Angola), a red carnivorous ant, which swarms in myriads, and is useful in devouring refuse animal matters, proved very annoying. When disturbed by design or accident, they at once attack the intruder, no matter whether on foot or on oxback. Their bite is like "a spark of fire;" and when hundreds are engaged at once, "Ugh! they would make the most lethargic mortal look alive." They not only bite, but twist themselves about, so as to lacerate as much as possible, thereby adding to the severity of their poison. They know no fear, and attack the largest as well as the smallest animals, and devour the termites, or white ants, rats, mice, and even reptiles of large size. The great python, or boa, is not safe; for when this snake is torpid after a full meal, and takes his usual siesta, they cover him, and inflict their wounds until he expires, being overcome by the myriads to whom he furnishes a feast. We know that in our own country ants make very neat skeletons of the smaller animals previously killed and exposed to their action, and we have been assured by several Norwegian friends that, if a live snake be thrown

\* The Bakalahari are inhabitants of the Kalahari.



among the ant-hills with which the forests of Norway abound, it is soon killed and eaten up.

Of spiders, Dr. Livingstone gives us many interesting details. Here, however, we shall only advert to a species, really noxious to man, which he met with on his journey to Loando, near Lake Dilolo—a region happily free from the tsetsé and insect plagues in general, the large game being comparatively scarce. This spider is of a light colour, and about half an inch in length; but small as it is, its bite—for bite we believe the wound to be—is productive of severe pain. It was while he was asleep that the Doctor was aroused by something creeping across his forehead, and, putting up his hand to brush it away, received this spider's wounds both on the head and hand. The pain, he says, was very acute, but it ceased in about two hours. The Bechuanas assert that there is in this country a small black spider, whose bite is fatal. There is, moreover, a spider-like insect, black and hairy, an inch and a quarter long and three-quarters of an inch broad, which has a process or spike at the end of its front claws, resembling that which terminates a scorpion's tail. When the bulbous portion at its base is pressed, the poison may be seen issuing from the point. This formidable spider is not unfrequent.

It was in the district of Ambaca, in Angola—a district of peculiar interest—that Dr. Livingstone was a sufferer from the attacks of a sort of tick, called "tampam," which is productive of serious injury, at least as far as man is concerned. It varies from the size of a pin's head to that of a pea, and is common in all the native huts and many of the European houses throughout this region. It chooses, by preference, the parts between the fingers and toes for inflicting its bite; and having once fastened, sucks the blood until it is completely gorged. It then becomes of a dark blue colour, and so tough and elastic is its skin, that it is in vain to try to crush it between the fingers. Dr. Livingstone had been previously acquainted with it in other parts of the country, and had felt the effects of its bite in former years. The bite of this insignificant scourge is followed, first by a tingling sensation of mingled pain and itching, which, as the poison spreads, ascends the limb until it reaches the abdomen. It is now that violent vomiting, accompanied by diarrhoea or dysentery, supervenes; but where these effects do not follow, fever sets in, and not unfrequently death is the result. Dr. Livingstone states that the anxiety which his friends at Teté\* manifested to keep his men out of the reach of the tampans of the village, made it evident that they had reason to dread the bite of this disgusting insect.

## THE MORMONS, AND LIFE AT SALT LAKE.

### \* CHAPTER II.—MORMON SOCIETY.

OUR limited space will allow us to do but scant justice to this section of our subject, concerning which volumes might be written. Our object, however, is not so much to satisfy the curiosity of

the reader as to furnish him with some facts which ought to be currently known where Mormonism is spoken of, and which are never brought to the foreground by the advocates of the system. For this reason, we consider that a glance at some of the circumstances of the actual condition of society among the Mormons, in their land of promise at Salt Lake, may be of use; at any rate, it may serve to show the hesitating aspirant for Mormon independence, who may happen to be inquiring as to the advantages to be derived by a lapse from Christianity and civilization into the barbarism inseparable from a superstitious fanaticism, what he has to expect.

In the first place, then, that system of class legislation and privileges, which is so sore a subject with the humbler orders of this country, though it is not seen in Utah under the same forms and aspects which characterize it here, does yet exist and operate just as vigorously, in a different disguise. The government of the Mormons is a Theo-democracy. The President and his council arrogate to themselves a divine sanction for all they do. It is true their liberal constitution gives every man a vote upon all legislative measures; but then the President is extremely liable to have a "revelation" upon questions of importance, which revelation he communicates to the saints, who are bound to vote accordingly, or incur the charge of unfaithfulness, and the risk of his resentment. This resentment is shown in various ways: if the offender be poor, and possess no influence, he may, perhaps, pass unnoticed; but if he have anything to lose, he will be tolerably sure to lose it. A revelation may compel him to devote a round sum to the use of the church, or, failing that, he may be despatched upon a foreign mission. This latter appears to be the favourite mode of getting rid of troublesome dissentients: whenever a man whose opinion, from the position he holds, is likely to be of weight, is rash enough to withstand the measures of the governing triad, he is pretty sure to be sent off on a mission. He must go and preach to some foreign nation those doctrines of self-devotion and obedience to the church of which he is so lax an observer at home; because, say the inspired authorities, he has fallen from first principles, and has need to recur to them again; and he will learn them in no way so effectually as in teaching them to others. So off he goes to France, Germany, Italy, or England, leaving his wife (or wives) and children and business to shift for themselves: the business generally goes to ruin, and the family sink into poverty. When they have consumed all that the exile left behind him, but not before, the church takes them in hand, and charitably prevents their starving until the return of their protector, who has now to begin the world again. Other dissentients are punished in different ways, and are either brought to reason by discipline, or reduced to a condition not a whit better than serfdom. And again, it is rumoured, with too much appearance of truth, that offenders obstinately persisting in their opposition *disappear*, no man knows whither. In a community thus despotically handled by the assumed theocracy, it is plain that the democracy have little cause to boast of their independence of class legislation and privileges.

\* Teté is on the eastern side of Africa; it is therefore a proof of the extensive range of this insect throughout Central Africa, from east to west.

Secondly, as to education. There are schools and schoolmasters at Utah, but education is at the lowest ebb. Work is the order of the day, the children being set to work almost as soon as they can handle a tool. It is, therefore, only during the three months of winter that the schools are at all regularly attended; and, in consequence, the schoolmaster's profession is the very worst on the shores of the Salt Lake. As a rule, the parents send their children to him only to get them out of the way, and equally as a rule they decline to pay him for his trouble. A "school-debt" in Utah is synonymous with a "bad debt" elsewhere; the teacher who gets anything for his pains generally gets old lumber or trashy wares, which he has to barter for bread before he can eat. Seeing the ignorance of the children, some benevolent persons proposed an evening school, to be taught gratis, offering to set it going if parents would be at the expense of fire and candles; but they could not succeed in raising so trifling an amount. Orson Pratt, the most intellectual and accomplished man among the Mormons, offered to instruct gratuitously an adult class in the higher branches of arithmetic, algebra, and mathematics. He advertised his proposition, and offered to take upon himself all necessary expenses if only twenty students, including either sex, would come forward. Out of the fifteen thousand persons in the city of Utah, only four were found willing to accept the instruction proffered, and the class was never organized. What could be the reason of this? Perhaps the answer may be involved in the fact that the Mormon spiritual leaders are themselves profoundly ignorant, and do not wish their followers to be wiser than themselves. Even Brigham Young, with all his talents for leadership and genius for administration, is flagrantly illiterate, and, what is more, hates learning. At a public meeting in 1855, when Pratt was urging the people to study, he rose in wrath, and said: "The professor has told you that there are many books in the world, and I tell you there are many people in the world; he says there is something in all these books; I say each one of these persons has a name; he says it would do you good to learn that something; I say it would do you just as much good to learn those sombodies' names." One of his colleagues, H. C. Kimball, the second man in the Mormon triad, once expressed himself on the same subject as follows: "Here are some educated men just under my nose. They come here and think they know more than I do, and then they git the big head, and it swells and swells till it gits like the old woman's squash; you go to touch it, and it goes ker-smash, and when you go to look for the man, why, he ain't thar."

The schoolmaster, then, has an unlucky time of it in Utah; and if you look for him there, you find him not "teaching the young idea how to shoot," but ousted from his profession and blistering his hands with the axe or pick, and earning a hard crust by the most bitter and degrading labour. There is one thing, however, that the children learn, and that is dancing. In almost every house there is a fiddle, and nearly every night the school-room is turned into a ball-room, where the young idea is taught to kick up its heels to the sound of catgut, alternated with the extempore

prayers of the saints! Of books there are very few in the city, and what there are, are chiefly trashy novels and their own absurd theology. All pretension to refinement is, in fact, scouted by the mass of the people, and a love for intellectual pursuits is sneered at as "Gentilish affectation." Such is the state of education at Utah, while the missionaries from thence are boasting among other nations of their "scientific institutes and university boards."

The chief temptation which Mormonism holds out to the labouring and industrial classes, is that of high wages. Servants and farm-labourers are attracted by the expectation of twenty dollars a month and their board; artisans and mechanics are promised wages at the rate of ten to fifteen dollars a week. These terms, paraded on platforms in Mormon assemblies here, have wonderful fascinations for the English workman struggling for bread; but the collateral circumstances which render them the very reverse of desirable are not so candidly represented. When the labourer or fieldsman gets to Utah, he may find that the twenty or twenty-five dollars a month is the rate of wages; but he does not get the dollars for all that. The handicraftsman may find that ten to fifteen dollars a week is the established pay for "hands" at his trade; but he does not get the dollars either; and that for a sufficient reason—the dollars are not there. All the specie there is in the settlement is in comparatively few hands—the hands of the cunning and the grasping, who know how to keep it, and make it the further medium of their own cupidity and profit. When the week's or the month's wages become due, the worker finds that, instead of being paid in cash, he is paid in goods: earning ten or fifteen dollars, the carpenter receives perhaps ten or fifteen dollars' worth of hats; while the wood-cutter or herdsman, for his month's toil, accepts perhaps a dozen pair of clogs. To go to market with these things instead of cash is like going to an old clothesman with an old coat; you must take what the buyer chooses to give for them, and if you turn them into cash at all, it will be done at a rate ridiculously exorbitant. Then, note also, there is no copper currency, or anything equivalent to it, in the settlement; the smallest coin is the five-cent piece, equal to twopence half-penny of our money, and, as a consequence, the veriest trifle—a few pins or a skein of thread—cannot be purchased for less. In general, the workman has to hand over his goods wages to the storekeeper, from whom he receives an order for such necessaries as he may want, of course at the prices which the storekeeper chooses to set upon them. Now, we boldly affirm that the foulest examples of the truck system ever known in England were never half so prejudicial to the workman's interest as this: we should very much doubt whether the imaginary dollar of Utah proved in the end, under its operation, equal in purchasing power to the English shilling. Another noticeable thing is the fact that during the long winter at the Salt Lake, employment is rarely to be had; the farm-labourer or out-of-door craftsman may reckon himself fortunate then to find an employer who will accept his services as a compensation for his board; and the artisan is then but too willing to work at any rate of wages.

Another inducement, often pompously reiterated by Mormon advocates, and which finds favour with working men, is "freedom from taxation." There are neither assize nor Queen's taxes, say they, for the support of unjust wars or the maintenance of a proud aristocracy. Very fine words, but not of much weight when the truth of the case is considered; and the truth is, that there is no nation or community of men upon the face of the earth so heavily taxed, in a direct way, as the Mormonites at Utah. In the first place, every citizen, on his arrival and registration as a brother, is bound to surrender one-tenth of his possessions, be they chattels or cash, for the benefit of the church; in the second place, he must pay a tenth of his earnings or his business profits, or of his income from whatever source, to the support of the administration; and, worst of all, because this falls heaviest on the poor man, he must labour one-tenth of his time, or thirty-one days nine hours per annum, upon the government works. This last tax, be it observed, is far more burdensome to the poor than to the rich, because the latter, whose time may be worth twenty or thirty dollars a day, is allowed to procure a substitute, which he can do for a comparative trifle, while the poor man has to surrender his whole income for the time being. Here, then, are three-tenths of a man's income taken from him in direct levies—one in capital, one in profits, and one in labour. Will any one tell us in what the immunity from taxes of the Mormon fraternity consists, or point to any other people, civilized or uncivilized, who are called to submit to an equal yoke?

Perhaps it may be urged in answer to the above, that the absence of indirect taxes on articles of consumption compensates these direct levies. Let us see how the case lies. Anything that increases the cost of an article of consumption to the consumer is a tax, no matter by what name it is called; and therefore if the citizens of Utah do not get the necessities of life cheap, they get them taxed. What is the state of prices among them? From the volume of Mr. Chandless, to which we are indebted for some of the above particulars, we extract some of them as follows: Beef is 5*d.*, mutton 7½*d.*, and pork 10*d.* the pound; bacon is 1*s.* 3*d.* a pound, and cheese the same; flour 3*d.* a pound; butter 1*s.* 8*d.*; sugar, coffee, dried apples, and raisins are each 1*s.* 8*d.* a pound; tea is 9*s.* a pound; potatoes are 3*s.* a bushel, and milk is 5*d.* the quart. So much for provisions. The price of clothing may be guessed from that of a good coat, which costs six pounds sterling, and from the fact that the coarse frieze used for soldiers' coats sells at 16*s.* 6*d.* a yard. Then as to fuel, the winters in Utah are often exceedingly severe; there is no coal to be had, and wood for two fires kept constantly burning during the season will cost the householder upon an average 300 dollars, or £60 of English money. All the above prices, be it remembered, are for cash; what these several items will cost the workman whose labour is paid, not in cash, but in lumber and unsaleable stores, we are unable to say, but we have a suspicion that many a melancholy tale might be told in illustration of that part of the business. It appears clear to us that, considering the above prices—considering the direct impositions above referred to—and the peculiar

mode of payment which the workman must put up with—whatever else he may reasonably look for by emigrating to the city of the Salt Lake, he need not look for any present improvement in his social condition.

Turn we now to the subject of women, and their treatment under Mormon rule. It is an axiom among humanitarians, that the progress in civilization of any people may be fairly tested by the conduct towards and appreciation of the female sex. Tried by this test, Mormon society is found to have sunk exceedingly low, and is seen to be sinking still lower. When Joseph Smith first promulgated his pretended revelations to the world, he wrote thus in the Book of Mormon (p. 118): "Behold David and Solomon had many wives and concubines, which thing was abominable before me, saith the Lord; for there shall not any man among you have save it be one wife, and concubines he shall have none; for I the Lord *delighteth* in the chastity of women." Brigham Young, the Mormon president and head of the church, has now thirty wives, and his two counsellors and colleagues, Kimball and Grant, are said to have nearly as many. One third of the married men in the city of Utah are polygamists. Polygamy, in spite of the prophet's dictum, is now a recognised institution among them. How this detestable state of things came about, we have not space here to explain. Enough to say, that in 1852 Brigham Young himself produced a pretended revelation, dated nine years back, authorizing the practice as not merely allowable, but praiseworthy. One of their religious dogmas sets forth that every man who shall be the first of his family to embrace Mormonism shall, in the life to come, be the head of a kingdom, the glory of which kingdom will be in proportion to the number of his faithful offspring. It is contended, therefore, that the revelation authorizing polygamy was a new commandment, issued for the express purpose of augmenting the populations of the celestial kingdom; and thus we have the horrible proposition received and acted out, that a man's blessedness in a future life will be in the ratio of his crime and sensuality in this! It is hardly to be wondered at that the most atrocious and disgusting acts are daily committed under the sanction of such a doctrine, combined with and buttressed by such a revelation. We cannot pollute our columns with the filthy details of acts, at which humanity shudders and decency hides her face. We should not have adverted to them at all, but from a sense of duty, in order to set the ignorant and unsuspecting upon their guard against the false representations of the propagators of this faith. Mormon missionaries even now are denying the existence of polygamy at the Salt Lake, and that with the perfect knowledge of, and in some cases participation in, the crimes above alluded to.

What must be the condition of the family circle and the aspect of the family fireside where woman is degraded to something infinitely worse than a slave? We suspect that the nightly fiddlings and dancings have a good deal to do with the polygamy institution. There can be little domestic happiness at home, and there must be some substitute for it abroad. Visitors to Utah describe the women—even those who are sole wives



to their husbands—as leading wretched lives, and constantly in fear of the introduction of a new favourite, who shall cast them in the background. As for the supplementary wives, or victims, they are mostly set to hard work, and kept at it, early and late, for the aggrandizement of their lords. This is the case even with Brigham's thirty, and perhaps, all things considered, it is the most humane policy; for it saves them, by a continuous round of occupation, from the agony of reflection.

But, it may be asked, if such are the conditions of Mormon society, how is it that so many people, and some of them persons of intelligence, are found to join them? We might ask, in turn, how is it that so many of our refined and educated classes, university men, and ministers of the Church of England, are found flocking over to the mummeries and mockeries of Romanism? But it may be as well to suggest one or two reasons for the success of Mormonism. In the first place, the Mormon missionary addresses the poor and simple-minded exclusively; others may hear and accept the word if they will, but to such only is it addressed. Unlike Christianity, Mormonism does not call for humiliation and self-abasement, but for exultation and rejoicing. Nearly every adult convert is ordained an elder; he holds office; he may become a missionary, and is already a priest—one of a nation of priests. Here, it must be seen, is a great temptation to a large class of minds—that class whose eagerness for office and authority may be most accurately measured by their disqualification for either. In the second place, the Mormons have been cruelly persecuted, and we all know that the blood of martyrs will nourish any fanaticism, however degraded. Punish a man for his religion, no matter how preposterous it be, and you confirm his faith in it; if he doubted before, he never doubts after; the creed for which he has suffered becomes sacred in his sight; and having once suffered for it, he dares to die for it. If in this state of mind he goes forth to preach, he makes converts by hundreds; his earnestness and zeal are infectious, and multitudes believe because he believes himself. And, in the last place, it is to be feared, and ought honestly to be said, that the spread of Mormonism is largely due to the ignorance of the lower orders, and the want, on their part, of doctrinal knowledge in connection with Christianity. The mass of the adherents to Mormonism are not gathered from the congregations of Christian churches, but among the uninformed outsiders who are rarely reached by Christian instruction. The spread of the new fanaticism might be checked by a more general and more zealous diffusion of the old faith.

Who shall say what is to be the future of Mormonism? Some would have it suppressed by the arm of the law; but to legislate against creeds is not the way to suppress them. The law might and should abolish polygamy, which is a crime against society, and the United States Government might do it by enacting a single statute. If that were done, and the practice of the courts of justice at Utah were assimilated to the practice elsewhere, Brigham's power and prestige would in time melt away from him, and the fire of fanaticism die out. It is even not improbable that in the course of a few generations, as the community

become educated and enlightened, the vagaries of Joe Smith may be banished from Mormonism, and the members gradually reverting to the Bible alone as a rule of faith.

## THE SCHOOLMASTER AND HIS SON

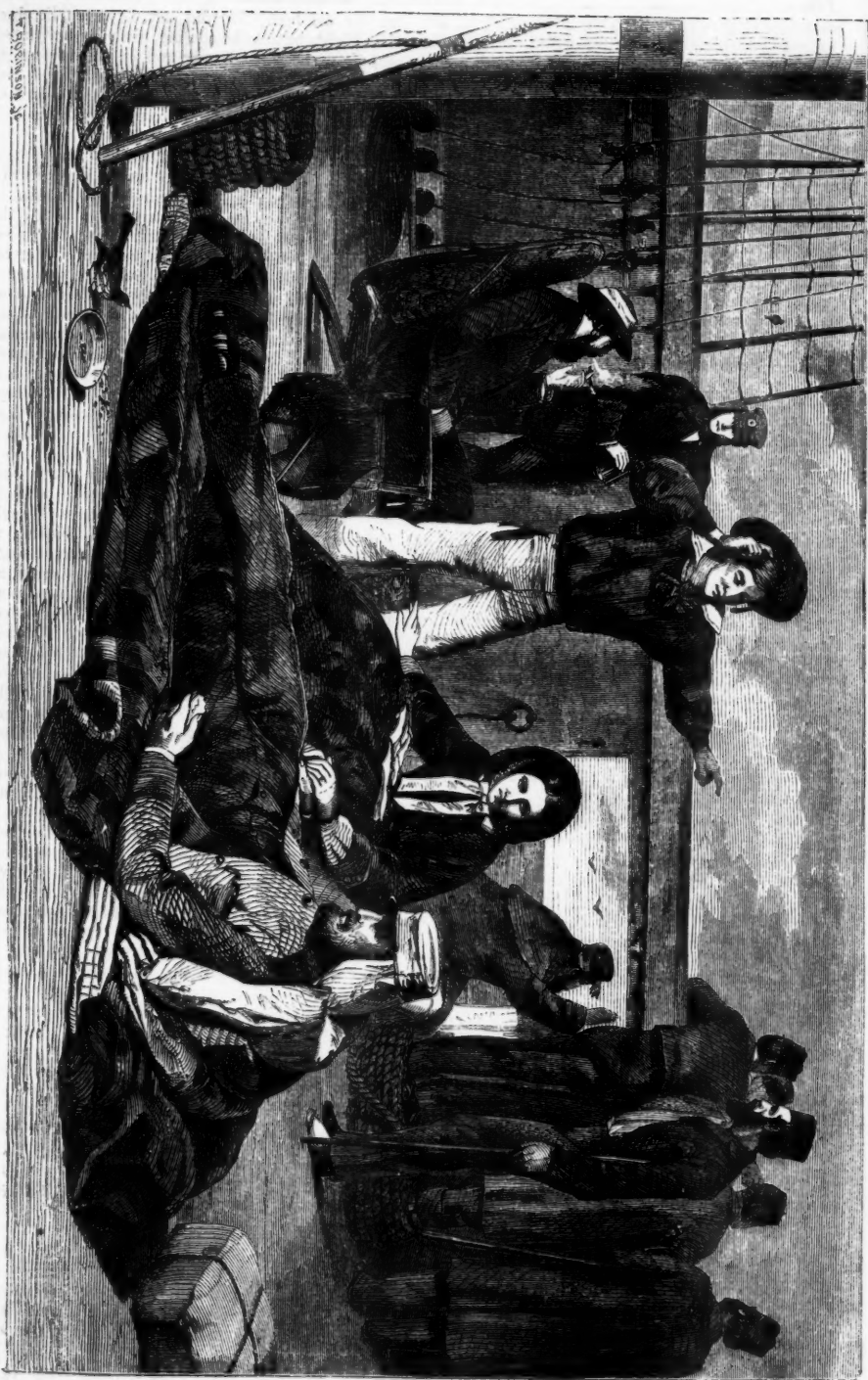
A MEMOIR OF THE THIRTY YEARS' WAR.

### CHAPTER XV.—VALENTINE'S LETTER, CONTINUED.

"ABOUT a week before Christmas, the jailor came to the door of the dungeon in which I was perishing, and, without entering, called out that if any of the prisoners were still alive, they might come out, for that a truce had been signed between the commandant and the duke, and that the fortress had surrendered to him. The six that were living crawled up the stairs, and were led into the courtyard, where the bread sent by the duke was distributed to the garrison. We saw, then, that the jailor had told the truth when he said that we were as well fed as the garrison, for the soldiers looked ghastly as they tottered about the court-yard, and to some the food came too late; they were too far gone to swallow it, and died with it in their hands. When we had eaten a little, the march out began. The conditions of the truce were, that the garrison were to march out with colours flying, drums and trumpets sounding, and loaded guns, but it was a pitiable sight. The men could scarcely keep their feet, and Baron Reinach, the commandant, was so reduced by hardship and privation, that an officer walked on each side to support him. Service with the Swedes was offered to any soldier who would accept it, and we prisoners were to rejoin our regiments.

"When the duke saw us, and heard the fate of the thirty men who had died in the dungeon, he could scarcely restrain himself, and, turning to Reinach, he said he would keep faith with him, and let him march through the army as he had agreed; but, as soon as he got beyond the lines, he would attack him for his inhuman conduct to his prisoners of war. The commandant assured him that it was of necessity, and that we were not worse treated than his own troops. At last the duke was convinced, by the Swedish officers corroborating the statements; and interceding on behalf of the miserable-looking soldiers, they were sent safe down the river in boats, with the exception of a very few who entered the Swedish service. I proceeded slowly to join my regiment at a little village where they were quartered. Weak as I was, and difficult as I found it to get on, I felt happy in the anticipation of being joyfully received by my comrades; and so anxious was I to let them know that I was still alive, and hoping soon to recover health and strength—when I resolved to remind Major Taupadel of his promise to get me a commission—that I scarcely allowed myself the rest necessary for my condition. As I drew near the village I met a troop of dragoons, and recognising some of them as my own gay companions and professed friends, I stepped up to them, and offered to shake hands. They, however, did not recognise me; for, indeed, they saw a mere skeleton, with hair and beard which had never been cut since I had been taken prisoner,





THE KERGUEL FROM INDIA.—THE FIRST SIGHT OF LAND  
 Copied by the kind permission of J. D. LINDSEY, from the picture exhibited at the Royal Academy Exhibition of 1859.

while my clothes were hanging in rags about me. I could not, therefore, be surprised at their asking who I was, and what I wanted. I told my name, and was answered by a loud laugh.

"What! this the learned clerk? this the knight who strode about so proudly, and was to be made an officer for his great doings at the Wittenwager Tower? What brings you back in this plight?"

"I answered by telling all that had befallen me; and, asking for some clothes and money, they laughed louder in derision, and called out, 'Go to the hospital; you do not look as if you could mount a horse. You have more sickness than ducats to share amongst us. Indeed, ducats are scarce with us now, and we don't want you to give us the plague instead.'

"I plainly perceived they thought I was nearly dead, and was so wounded by their speaking thus to me, that, making no reply, I turned to go to the hospital, and I heard their continued laughter as they watched me tottering along. I could not restrain my tears, for these were some of the men whom I had done all I could for, and who had often professed brotherly friendship for me, who thus jeered and derided me in my misfortunes.

"The hospital was in a peasant's cottage, which had been hastily prepared for the occasion; and as there was not a great deal of space, they would not admit me until I could be cleaned and fresh clothed, and ordered me, in the meanwhile, to go to the stable. I managed to get there, and fell on the straw; but whether in consequence of my hurried march, or the hardships I had undergone, I know not, but a stream of blood gushed from my mouth. I tried in vain to call for help: I could not utter a word: no one heard my groans; and as the blood continued to flow, and I felt my senses failing, I thought I was dying.

"Suddenly, I heard a voice saying, in a loud tone, 'What! have you treated him no better than a dog?' The door opened, and I had just strength to raise my eyes to see who entered. It was Olufson. When he perceived the state I was in, he knelt down beside me, kissed me, and, weeping like a child, he said: 'Oh brother, brother! though I could get no trace of you, I always hoped to find you alive; but, alas! to find you thus.' I took his hand, and pressed it feebly, as he continued: 'Thank God, you are still alive! nothing is impossible with him; he may preserve you to your friend.' And then he told me that, thinking I might be amongst the prisoners, he had been at the banquet given in honour of taking the fortress, and had asked to see the list of prisoners released. Finding my name amongst them, he had hastily quitted the banquet, and, making inquiry for me, heard I was in the hospital, and thence had traced me to the stable.

"I begged of him to have me washed and cleansed, and conveyed to the hospital, where I might die in peace.

"The hospital! he said. 'No, my quarters are your quarters; all I have is yours;' and he gave instant orders to have me carried there, and the surgeon of the regiment to attend me. He washed me with his own hands, provided me with clean linen, placed me in his own bed, and, when the surgeon had seen me and ordered some medicines, he had some straw laid on the floor beside

me for his bed. He did not, however, lie down that night, but sat beside me, giving me my medicine from hour to hour; and in the meanwhile, holding my hand in his, he spoke words of comfort and consolation to me. Nor did he quit me for six days and nights, except when his military duties called him from my side.

"At last, under such gentle nurture, I seemed to get a little better. Gradually I regained a portion of strength, and again began to think of recovery and service in the army. I heard that Major Taupadel was a prisoner, but many recollected his promise to me, as it was publicly given, and there was no doubt it would be realized as soon as I was strong enough to join the regiment.

"One very fine day I thought myself strong enough to ride, and my horse, which Olufson had taken care of during my absence, was brought for me to mount. The horse recognised me at once, and neighed loudly as I approached; but when I attempted to put my foot in the stirrup I fell back, overcome by weakness, and was obliged to be helped back to my room.

"In the evening, as the door was partly open, I overheard Olufson ask the surgeon when he thought I might expect to be really well again; and I heard the surgeon answer: 'Never; the inhuman treatment he has met with has been too much for him. Perhaps, if he quit the army, and has rest and ease, he may last a couple of years. The lungs are touched, and hectic fever is consuming him. Do not say so to him, or if you do, break it very softly, for he has no idea of the state he is in.'

"True, indeed, I had no such idea. I had firmly believed that I should be as well as ever in a few weeks. 'This, then, is the end,' I thought, with bitter sorrow; 'then, farewell horse and sword, and farewell honour and renown; an evil star has ruled my days; no effort can avail against fate.'

"It was late when Olufson came in that evening, and told me that the whole of the troops were to march from their present quarters next day at noon. 'I have made arrangements for you,' he said; 'you can go most comfortably in a baggage-wagon.'

"I shall not go with you, Olufson,' I said.

"Why not? what do you mean?' he asked with astonishment.

"I will go home,' I replied—'home to my parents. I ran away from them in sorrow and shame; I return in misery, and every one will point at me with the finger of scorn, and say I ran off disgraced, and I have returned like a beggar.'

"Not so, my brother,' said Olufson; 'do not strive against God; for who hath been his counsellor, or who hath known his mind? Submit to his righteous will. Trust him. A voice within me tells me you will yet thank him for all you have gone through.'

"I shook my head, and begged him to get my discharge from the colonel before they marched.

"Are you in earnest?' he asked, sorrowfully.

"Quite so,' I replied; 'I overheard all the surgeon said to you of my health. To-morrow we part.'

"Early the next morning Olufson went to the

colonel and obtained my discharge. The colonel wished me to receive it in person; and when I went to him he shook hands with me, regretting, he said, to lose so good a soldier, gave me pay as if I had been the whole time on active service, and wished me God speed. When I returned, Olufson asked me if I would sell him my horse; it was a faithful beast, he said, and he would ride it in memory of me, and take the greatest care of it. I knew this was only a pretence for giving me money for my journey; for, properly speaking, the horse belonged to him, as he had given it to me after the battle of Nordlingen. Not to deprive him of the pleasure, I agreed to sell him the horse, and named a price. He offered me his purse, full of money. I refused to take it, again mentioning the price I set on the horse, and he then quietly took out the money, and, rolling it in paper, put it into my hand.

"Taking my little bundle of linen and my walking-stick, I walked out of the village and through the camp, accompanied by Olufson. The regiments were all drawn up, ready for the march. The dragoons had green leathers, calling out 'farewell' as I passed. I was able to answer them cheerfully until I reached the spot where one of them held my horse, waiting for Olufson to return and mount it. I turned away, that none might perceive the tears that stood in my eyes. When we had passed the bounds of the camp, Olufson bade me farewell, giving me, as a memorial of him, his little Bible, that I had so often seen him read. I thanked him for all the love and kindness he had shown me, from our first meeting till that hour. He said, quickly, 'We shall meet again; if not here, in the Redeemer's kingdom;' and, kissing me, he hurried back to his regiment. Afraid to trust myself to look back, I walked slowly on until I reached the top of the hill, and then ventured on one last look. The march had begun; drums and trumpets, joined with the shouts of the men, the clashing of swords, and the jingling of spurs, had a tone of triumph as they reached my ears, and one troop after another disappeared in the distance. 'What is it all to me?' I thought; 'I am bound for a more distant land; and I went on my way.'

### OUT ON STRIKE;

OR, THE CARPET PARLIAMENT.

IN the history of our domestic industry, unhappy altercations have frequently occurred between masters and workpeople, issuing in the total rupture of their relations for a time, to the injury of both parties, the detriment and occasional alarm of large sections of society. These ruptures take the name of "lock-outs," or "strikes," according as they are determined by the decisions of employers or employed, but there is no practical difference between them. Mills and workshops are empty; steam-engines cease to move their ponderous limbs, and chimneys to smoke; capital lies idle; the streets are dotted with groups of loungers; and operatives, deprived of weekly wages, have to depend upon the funds of trade-unions, scantily doled out, frequently enduring, upon a smaller scale, the miseries of an ill-provided

city, cut off from external supplies by a rigorous blockade. In the struggle for means, article after article is pledged, till dwellings are utterly impoverished, and arrears of rent hopelessly accumulate. The mournful spectacle has, too, been sometimes exhibited, of an orderly population, urged by want like an "armed man," becoming criminal, rending asunder the bonds of moral restraint, taking possession of that which is not theirs to appropriate, exacting its surrender by intimidation, or venting passion in the reckless destruction of the property around them.

"For Hunger is an evil foe:

It striketh Truth and Virtue low,

And pride elate:

Wild hunger, stripped of Hope and Fear!

It doth not weigh; it will not hear;

It cannot wait."

To illustrate the ordinary evils resulting from these dislocations in the frame-work of industrial life, a brief reference may be made to the Preston strike, which lasted thirty-five weeks, from August, 1853, to March, 1854, inclusive, involved enormous loss, and inflicted immense distress. During the interval, there were out of work—

Boys, under thirteen years of age . . .	620
Girls, ditto . . . . .	650
Youths, from thirteen to eighteen years . .	1,530
Girls, ditto . . . . .	4,400
Men . . . . .	4,050
Women . . . . .	6,750
Total . . . . .	18,000

But these figures do not represent the full extent of the disaster. We must add to them the number of persons who, though not employed in factories, were nevertheless dependent upon factory-labour for support—as aged or infirm parents maintained by children, and children too young or sickly to toil maintained by parents—and we shall then arrive at a result perhaps exceeding the calculation formed by the leaders of the movement, who estimated the number of persons directly affected by it at 26,000. The loss of wages amounted weekly to £12,000, or for the whole time, thirty-five weeks, to £420,000; and, as the sum of £100,000 was expended in supporting the unemployed, there was a total money loss of £520,000 in relation to them. The loss incurred by the masters we have no means of knowing. But by far the most painful effect of the turn-out was the grievous demoralization incident to it. Many young females, who up to that time had been kept from vicious contact by regular employment, abandoned themselves to an immoral life, apparently under the pressure of destitution, and augmented the number of unhappy street-walkers in the town. Boys, too, contracted habits of vagabondism as the consequence of idleness, and youthful offenders were more than ordinarily conspicuous in the police reports.

At the close of the struggle, when the workmen succumbed through sheer exhaustion, their committee remarked, in a final report of proceedings: "The contest is now over, and no doubt some things have been written and spoken which would have been quite as well if they had remained in the heads that conceived them. Now that the storm has subsided, and a calm has supervened, may we not ask, 'Is there no way of settling disputes be-

tween employers and employed, except by the barbarous intervention of a strike? A cessation from labour without the mutual consent of both parties shows a want of reason somewhere; and were the parties who dispute prepared to submit their claims to arbitration, we fancy strikes would be, like angels' visits, "few and far between." We see no real remedy for so grievous an evil as a whole population like Preston thrown on the streets; all industrial operations at an end; the worst feelings of masters, men, women, and children roused against each other, where love, harmony, and mutual respect ought to exist, except by the establishment of boards of arbitration similar to those existing in France." More about these anon.

In several branches of trade and manufacture, the principle of submitting disputes to arbitration has been adopted with signal success, while, in others, an organization exists, intended not so much to compose differences as to prevent their occurrence—a still more desirable object. An arrangement for the latter purpose has been in operation among the carpet-manufacturers of the northern counties nearly twenty years, with the best effect. It was originally adopted at the suggestion of Mr. Howard of Leeds, Mr. Crossley of Halifax, and Mr. Henderson of Durham, representing three principal firms, who met to consider the propriety of associating, with the view of putting a stop to trade disturbances. On the second Thursday in July, the master-manufacturers meet annually to agree among themselves as to prices and wages. Their workmen are duly informed beforehand of the time and place of meeting, at York, Harrowgate, Barnard Castle, or some other town conveniently situated; and if they have any grievance to urge, or proposal to make, the matter is brought forward by delegates elected to attend from the several factories. The masters and delegates sit in different rooms, like Houses of Lords and Commons. Each body, presided over by a chairman or Speaker, deliberates upon the state and prospects of the trade; and they communicate through the chairmen when any proposition is to be made on either side. Between twenty and thirty firms, and from 2000 to 3000 workmen, are represented in this Carpet Parliament.

It was remarked by Mr. W. Henderson, the chairman of the manufacturers, in a public letter issued at the close of the Preston strike, that previous to the year 1839, when the organization had not been arranged, "the carpet trade of the north of England had been frequently agitated with strikes, sometimes occurring in one firm, sometimes in several firms at the same time. Victory went at one time with the masters, and at another time with the men. Feelings of injury and mistrust prevailed, and in some instances the struggle became so violent that the masters had to apply to the police for the protection of their lives and properties both by day and night. I have heard the late Mr. Howard of Leeds, and other large carpet manufacturers, say that the struggle with their workmen had cost them everything but their lives." The result of the new system is thus stated by the same party: "For the last fifteen years the delegates have only once retired with dissatisfaction, and upon that occasion they prayed

the masters to reconsider their verdict. The masters immediately held another meeting, and arranged the disputed point to the satisfaction of both parties. Since 1839, five strikes have occurred in distant districts. In each of these cases the masters of the north of England succeeded in effecting a settlement; and while they have the friendship of these distant masters, they have repeatedly received the thanks of the men."

In the Staffordshire Potteries it is common for the manufacturers to engage their workpeople for twelve months under a form of agreement, and, without any mutual understanding as to the wording of the document, its stipulations are substantially alike in every case. The workman agrees for the time stated to perform his work in a good and skilful manner; to attend to the business of his employer during the usual working hours; to execute his lawful commands, preserve his secrets, advance his interests to the utmost of his power, and in all respects to behave as a faithful and honest servant. The agreement also contains an arbitration clause, according to which the masters or the men can refer any difference that may arise to the decision of a regularly defined tribunal. This consists of three manufacturers chosen by the employer whose interests are involved, and three workmen chosen by the employed, who are empowered to select an impartial and competent person as umpire, should a referee be necessary. The plan, as far as relates to the arbitration clause, has only been in action a few years. But it answers so well, that a general desire has been expressed that it should receive legal sanction, as likely to secure its continuance. Still, it has unfortunately been too often the case in trade disputes, that if one party has been willing to submit points of difference to impartial referees, the other has refused; and masters or men have preferred to join battle for their respective views, contending to the last extremity, rather than voluntarily surrender a jot or tittle of their demands. In several instances also, where systems of arbitration have been mutually agreed upon, they have not been of long duration, owing to the decisions, which are not legally binding, being evaded by those to whom they have given dissatisfaction. Hence, after the example of our neighbours across the Channel, it has been proposed to establish Courts of Conciliation throughout the country, more particularly in the large commercial, manufacturing, and mining districts; such tribunals to be appointed for a certain period, and not for any particular controversy, with powers to enforce their verdict. But now as to foreign usages.

In France, a *Conseil de Prud'hommes*—"Council of Experienced Men"—was established at Lyons, the centre of the silk manufacture, by decree of Napoleon I., in the year 1806. It was expressly stated to be instituted for the purpose of terminating, by way of conciliation, the little difficulties which daily arise, whether between the masters and workmen, or between the foreman and the ordinary workmen or the apprentices. The decree provided that the government might create similar tribunals wherever it should think fit; and in 1807, Rouen and Nismes obtained them. Paris long remained without one, chiefly on account of the practical difficulties which it was



expected would arise from the great variety of its manufactures. But there are now several in the capital, and from seventy to eighty in the whole of France. Napoleon extended the same institutions to Ghent, Bruges, Aix-la-Chapelle, Cologne, and other towns in different parts of what was then the French empire, where they still exist.

The organization of these tribunals has been several times altered; on the last occasion, by the imperial law of June 1, 1853. According to present regulations, they are established by governmental decree, on the advice of a chamber of commerce, or some corresponding body. The number of members of which each is composed is determined by the decree, according to the requirements of the particular trade in question. But whatever the number, it consists of equal proportions of masters and workmen, with a president and vice-president, who need not belong to either class. The latter are chosen by the government; the former are elected at a meeting called and superintended by the local prefect. The electors consist of all master-manufacturers, of twenty-five years of age and upwards, who have been *patentés* (holders of a kind of licence) for five years, three of which must have been spent in the district; and of all workmen, twenty-five years old and upwards, who have exercised their trade at least for five years, and resided three in the district. The elected must have attained the age of thirty years and upwards, know how to read and write, and have the qualifications of electors. Masters and workmen meet separately to choose their respective representatives. At the expiration of three years, half the members selected by lot retire, and a new election takes place. But the retiring members are re-eligible. The "experienced men" (*prud'hommes*) of the operatives alone receive pay for their services; and each *conseil* has a paid secretary and a *huissier* or executive officer.

Examples of cases brought before these courts are thus given by M. Mollot.

A master brings a complaint against one of his workmen—

1. For having inflicted upon him some injury by contravening a law or regulation;
2. Or for having refused to fulfil a contract either actually entered into between them, or implied by the custom of trade, as to work, time, or price;
3. Or for having stolen or injured raw materials given him to work upon.

On the other hand, a workman complains—

1. That his master has injured him by contravening a law or regulation;
2. Or that he keeps back part of his wages;
3. Or that he refuses to give him a *congé d'acquit*, or certificate of his having fulfilled his engagements, or to give him back his *livret*, (a document showing his name, age, birth-place, etc., which he is obliged to show to a new master on first entering his service.)

Upon a complaint being lodged, the process commences smooth as oil against the party complained of. In the name of the tribunal, the secretary despatches to him a brief note, in a style of excessive civility. "Monsieur A— est invité à se rendre en personne au Conseil de Prud'hommes, séant à Lyon, Salle d'Henri IV, à l'Hôtel de

Ville, à l'effet de se concilier avec Monsieur B— sur les objets que les divisent."\* The remuneration of the secretary, for inditing this polite missive, is thirty centimes, or three-pence. The person thus invited is bound to appear at a specified time, except in cases of absence or illness, when he may appoint a substitute. If contumacious, the process changes from the polite to the peremptory; and the *huissier* is despatched with a formal citation, for which he receives about twelvepence halfpenny. At Lyons, in the year 1846, no less than five thousand and seven causes were disposed of, at no greater expense than £20 sterling. Well might it be remarked by M. Dufour, of that city, in a communication to Viscount Goderich, in relation to these charges, "This will not do for your lawyers." In fact, lawyers are pitilessly excluded from the courts, the parties to a suit being obliged themselves to present their complaint and their defence. In case a person does not answer to a citation at the time appointed, judgment goes against him by default. But he is allowed three days after the judgment has been announced to him, in which to show cause against it; and if the tribunal is satisfied that his non-appearance was involuntary, the cause may be heard over again. For improper behaviour before the court, parties are liable to a fine of ten francs, and, if the offence be grave, to three days' imprisonment. It is said with a particular reference to Lyons, that these institutions have rendered, and render every day, immense services, and that their action has powerfully contributed to the maintenance of good relations in general between masters and workmen, notwithstanding the sanguinary conflicts and the political hatreds which have so often afflicted the country, and especially that city. Both employers and employed feel it to be an odious thing to appear frequently before the *prud'hommes*, and will prefer to give in rather than do so, even in cases where they are confident of obtaining a favourable decision.

Public attention was forcibly called to this subject by the controversy between the operative engineers and their employers in 1851-2, which related to overtime, caused intense bitterness, and involved immense loss, followed by the strike of the engine-drivers of the London and North-Western Railway Company—bodies of workmen vitally important to national interests. It was owing chiefly to these two instances of dissension that a committee of the House of Commons was appointed in 1856, to inquire into the expediency of establishing tribunals for the settlement of disputes between masters and men, whose decisions should be obligatory on both parties. The subject was evidently felt by the members to be one of great delicacy and difficulty. They agreed in thinking that the formation of such courts would be beneficial, consisting of referees appointed by employers and operatives, each from their own class or calling, an equal number on both sides, with power to elect a chairman unconnected with either party, who should have a casting vote.

\* "Monsieur A— is invited to appear in person before the 'Conseil de Prud'hommes,' sitting at Lyons, in the hall of Henry IV, for the purpose of conciliating himself with Monsieur B— upon the matters which divide them."

But they were unanimously of opinion that it would be impossible to give to these, or to any other tribunals, any power whatever to regulate compulsorily the rate of wages; and differences on this point have occasioned by far the greater number of strikes. The question has been mooted during the present session of Parliament, and leave obtained to bring in a bill to the effect stated. But it is extremely doubtful whether the legislature will deem it expedient to interfere.

It is no part of our province to express any opinion upon the point of legislative interference. Yet the general question of securing and rendering as permanent as possible amicable relations between masters and operatives, is a fair subject for remark and one of vast importance. In this working world, rife with the infirmities of human nature, and especially in the great sites of industry, where men are constantly jostling each other, "it must needs be that offences come." But they will be reduced to the minimum, and be composed the more readily when they occur, both in the factory, the workshop, the family, and every department of social life, just in proportion as intelligence and Christian feeling prevail in the community.

It is the inalienable right of labour to seek the best possible remuneration. But the object has not always been pursued in an enlightened way. This is not meant as a reproach, but stated as a matter of fact. It cannot be doubted, that operatives have been ensnared into ill-advised combinations, and captivated with visionary schemes—the propositions of the artful or ambitious in their own ranks—which a due measure of intelligence on the part of the victims would have shown to be incompatible with their true interests. Not understanding, also, the fluctuations of commerce, the consequences of competition and an overstocked market, they have converted a deduction in their weekly receipts into an act of oppression due to the cupidity of masters; and by having recourse to a strike to resist it, ending in total failure, a sad amount of personal privation and family wretchedness has been endured, which a clearer perception of the economy of commerce, derived from a better education, would have spared. Mr. Ashton, of Hyde, in Cheshire, one of the largest employers in the kingdom, once stated in evidence, that whenever his workpeople were disturbed, and strikes were threatened, an appeal like the following, addressed to the more intelligent, usually terminated in averting a rupture:—"Now, my advice to you is, that you will study your own interests, and do what you think the best for yourselves; but be careful, and *think*—examine and consider what is really for your interest; because that which is *really* best for your interest, is also best for mine." What a world of crime, mischief, and misery would be prevented in all sections of society, if, before committing themselves in action, men were only to adopt the maxim, "Be careful, and think."

It is observable that in factories and workshops where the largest amount of education prevails, questions respecting wages are the most readily adjusted, and the relations between masters and men are the least liable to derangement. Intelligence operates as a check against unreasonable demands on the part of the employed, and equally so against just claims being urged in an inten-

perate manner, while changes proposed by the employer, to suit his own convenience, or subserve the general welfare of the establishment, are cheerfully acquiesced in. It frequently happens that an enlightened and benevolent proprietor will wish for an alteration in some affairs of internal economy, not of the slightest advantage to himself, but solely calculated to benefit the workmen. There are few things more vexatious than what often occurs on such occasions, when stolid ignorance is a party in the case. Blindly jealous of any change which does not originate with itself as incapable of being for the better, a real improvement will be denounced as a crippling measure; and the proposer of it, conscious only of consulting the comfort of dependents, will find himself suspected of a sinister design. The more enlarged views and liberal spirit found in connection with educated workmen, offer a safeguard against this cause of disturbance, and tend to strengthen the bond between employers and employed to the benefit of both: We believe, then, that to extend the means of sound instruction to the artisan classes is to diminish the risk of the jars and collisions occurring, which have so often disorganized industrial life, and to render it more feasible, as far as they are concerned, whenever a disagreement does arise, to compose it without passion, alienation, and strife. A voluntary arrangement of differences is always preferable, because more satisfactory than one that is compulsory.

On the other hand, it is of vast importance for masters to occupy their station intelligently, in order to preserve amicable relations with dependents from being disturbed. Time was, it must be acknowledged, when they were wofully blind to their duties and interests. The remark applies to employers in manufacturing, mining, and commercial districts, with proprietors and occupiers of the soil in the agricultural. With a few exceptions, they seldom thought of showing sympathy, and cultivating a good understanding with those in their employ, any more than with their looms, bales, minerals, and cattle. Happily this reproach has been largely wiped away. It was observed before the committee of the House of Commons by a large manufacturer, on behalf of his firm, that whenever their workmen had any complaint to urge, or representation to make, the principals deemed it their duty to attend to it personally, instead of leaving it to the decision of an overlooker. Several witnesses also bore testimony in the strongest manner to the good effect produced upon the minds of the men by masters communicating with them directly, even though it were only once a year, at an annual holiday. Opportunities repeatedly occur, without the trouble of seeking for them, for interchanging thought and feeling, dispensing kind inquiries and gracious admonitions; and such expressions of sympathy are far more effective than the ministrations of charity in securing for those who may so cheaply render a benefit, a safe anchorage in general esteem and affection. The latter is no unimportant consideration in a country possessing a dense and often a distressed population. Mr. Villermé relates an interesting anecdote of an employer at Lyons, the founder of the beautiful factory of La Sauvagnère, in the vicinity of that city, during the insurrection of the workmen

in 1831. He had combined the friend with the master in the management of his establishment, and was quite astonished on going out of his house, on the morning of the second day of the riots, to find a man posted as sentinel at his gate, whom he recognised as a workman dismissed for improper conduct.

"What are you doing here?" he inquired.

"Keeping guard over you," was the answer.

"Keeping guard over me! Why?"

"Because all your workmen have entered into an association for your defence; there are twelve of them posted in the factory; and we will relieve each other as long as this row lasts."

"But you are not one of my workmen: I turned you off."

"True, sir, but I deserved it: I was in the wrong."

Masters and men like-minded will be of themselves a Court of Conciliation; and this remark may be made without the supposition being involved in it, that the legal provision of such courts is a needless measure.

## INTRODUCTORY LESSONS ON THE MIND.

BY THE AUTHOR OF

"LESSONS ON REASONING," AND ON "MORALS."

### LESSON XXVII.

#### SECT. 1.—LOVE OF APPROBATION.

A REGARD for the opinion of our fellow-men concerning us is found in every one, though in very different degrees, and also in different forms in different persons. It is variously called "Desire of Approbation," "Love of Glory," "Love of Popularity," "Love of Honour;" and in its faulty excess "Vanity," and "Ostentation." And besides that some men have more, and some less, of a regard for the opinions of others, there are also many different *kinds* of this regard. One man will be chiefly desirous of being *beloved*, and sometimes perhaps even pitied; another will care little for love, will not endure to be pitied, and would rather be envied or hated, provided he can excite awe and respect, and even dread.

Some, again, are chiefly anxious to be *admired*, others to be *commended*, and others, again, to be what may be called *felicitated*; though this word does not exactly express what is meant; and some have accordingly introduced into our language the Greek word "macarize," which signifies to *think a person well-off* on account of something he *possesses*. The word "felicitate" and "congratulate" relate, strictly speaking, to *events* only. For instance, we congratulate a friend on the birth of a son, or on his *acquiring* a fine estate; but we "macarize" [think him happy] in having a promising son, or a fine estate. A person is *admired* for what he is considered to *be*; for qualities which we regard in the light not of *possessions*, but of parts of *himself*; as Wisdom, Genius, Valour, Personal Beauty. And any one is *commended* [or praised] for what he *does*; for what is looked upon, not as something possessed by him, nor yet as a *part* of himself, but as an *act* of his; such as Industry, Liberality, etc.

#### SECT. 2.—DIFFERENCES IN KIND.

Again, there are great differences in kind as to the things for which different persons desire either admiration or praise. One, for instance, delights to be admired for beauty, another for wit, and another for learning, etc.

There are also great differences as to the persons

from whom approbation is most sought or enjoyed. Some care but little about the opinion formed of them by the ignorant or unthinking, though they greatly prize the applause of those they esteem or look up to; while others, on the contrary, are anxious to be the idols of the rabble, and will even sacrifice the approbation of the wise and good for the sake of wide-spread popularity. Many of the Jewish rulers of old "loved the praise of men more than the praise of God." And such persons are but too common in all ages and countries. And, lastly, in some the desire of applause greatly predominates over the dread of censure; while others are in this respect quite the reverse. One man, though he would like very well to obtain credit, yet would not purchase it at the expense of being, by some persons, abused or ridiculed; and for fear of this, will prefer passing his life in obscurity: while another, for the sake of celebrity, will not mind encountering censure and obloquy.

What is called the "Law of Honour" depends on this regard for the opinions of others. It enjoins and forbids certain things, under the penalty of being shunned by those of our own class. It does not extend to everything that is considered as wrong, but only to some particular points. A gentleman, for instance, may do some things which almost all would allow to be wrong, without being excluded from the society of gentlemen: but he *would* be, if exposed as a *cheat*, or a *liar*, or a *coward*.

The law of Honour differs much in different Nations. A Chinese, for instance, is not ashamed of being detected as a *cheat*; but he would be disgraced by not treating his *parents* with due respect, or not keeping the tombs of his ancestors in good repair. And he is not disgraced by being *flogged*; but he would be ready to die of mortification at having his hair cut off. And in the same nation, different classes have different points of Honour. The Honour of the Male Sex, for instance, and of the Female, are not the same.

A man of Honour, in the higher and nobler sense of the word, is one who disdains to do anything, known or unknown, which *would* expose him, if known, to the contempt of respectable people.

#### SECT. 3.—DANGER OF THE DESIRE OF APPLAUSE.

No desire needs to be more carefully watched than that for the respect or Approbation of our fellow-creatures. To root out this desire would be neither possible nor desirable; but it should be most vigilantly kept under. And it should be remembered that it is not allowable ever to let it be the *motive* of our actions. If we are applauded by others, and especially the wise and good, for doing what is right, it is allowable and unavoidable to feel gratification at this; but we ought never to act *for the sake* of human applause, as an ultimate end. It is only in trifling matters that such a motive is allowable. To display your skill at cricket, for the sake of admiration, or to seek applause for a feat of ventriloquism, or a clever trick of sleight-of-hand, is not blamable. But in the serious and important portions of your conduct, human applause should never be aimed at as an *end*, and for its own sake. When, indeed, you would persuade others to do anything that is good, either by precept or by example, you must, for this purpose, seek for their favourable opinion of you. And this is the meaning of "Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven." And if you are offering yourself as a candidate for any situation, you must make known, in some way, your qualifications for it. But in these cases, human Approbation is not sought for its own sake, and as an ultimate end.

Where no such reasons exist, the rule given us is,

"Take heed that ye do not your alms before men, to be seen of them." "Let not thy left hand know what thy right hand doeth." "Thy Father, who seeth in secret, shall reward thee openly." Constant efforts should be made, therefore, to give the *best direction* to the desire of Approbation; that is, to seek the Approbation of Him who "seeth in secret." And this is doubtless one purpose for which the Desire was implanted in Man by his Maker. For, over and above all thought of *reward* and *punishment*, and also all sense of *Duty*, and all feeling of gratitude for what He has bestowed on us—besides all this, both Reason and Scripture point out to us the additional motive of a desire to do "what is well-pleasing in his sight," and to avoid whatever would be disapproved by Him, looking to the day when "every man shall receive [his] praise from God." (1 Cor., chap. iv.) And, indeed, this is what it would be natural to feel towards *any Being*—suppose one of our fellow-men—whom we believed to be eminently wise and good. We should be glad of the *approbation* of such a person, though he had conferred no favour on us that might call for gratitude, and though we had no expectation of receiving anything from him hereafter, beyond the mere approbation.

#### SECT. 4.—VANITY SELF-DEFEATING.

It is worth remarking that there is no passion which has so direct a tendency to defeat its own object as Vanity. It is true, excessive Avarice does sometimes lead to ruinous speculation; and that injudicious benevolence may (as was remarked above) do more harm than good. But, on the whole, a man is not the less likely to gain profit, or to do good, from having a strong desire for those objects. The passion for Applause, on the contrary, in proportion as it is perceived (which it almost always will be), always tends to lower you in men's estimation. They admire most those who least covet their admiration.

#### SECT. 5.—UNSTEADINESS OF THE VAIN.

It is also to be remarked that no passion produces so much of a *wavering* unsteadiness of character as Vanity. One who is devoted to the pursuit of wealth or power, or even of sensual pleasure, may pursue a steady course, though a most degrading one, through life. And one who acts on the higher motive of a sense of Duty, will be eminently unwavering. But he who is continually thinking of human approbation will usually be like a ship left to drift about at the mercy of varying winds and currents. He will now take one course, to please one set of men, and now another, to please a different set. He will, on the whole, resemble the old man with his boy and his ass in the Fable, seeking to please everybody, and ending by pleasing nobody.

#### SECT. 6.—DESIRE OF SOCIETY.

The desire of Society—of having some of our fellow-creatures to communicate with—though much connected with the desire of their approbation and sympathy, is yet distinct from it; and it is also distinct from an affectionate disposition, and a tendency to form friendships and attach one's self to *particular individuals*; for total solitude is so intolerable to Man's nature, that after a time the company of one we neither esteem nor love would be preferred to it. A gentleman of education and refinement and of eminent virtue, who was repeatedly imprisoned by tyrannical Governments for political offences, was at first confined, to his great mortification, with the vilest malefactors. Afterwards he was put into solitary confinement, which at first he felt as a great relief, but after a time he longed for the society even of the rogues; and complete solitude, when long continued, generally produces insanity or idiocy.

The desire of *Society*, simply as such, seems to be nearly the same with the instinct of those brute-animals which are what is called gregarious. To many of these, the presence of others of their own species seems essential to their thriving and feeling comfortable; and it is well known that it is a most difficult thing to drive a single sheep the way you would have it go, though to drive a flock is very easy. A shepherd who has had to leave one of his sheep at a neighbour's, has found it his easiest way to drive two others thither along with it, that when he had left the one, he might have two to drive back.

#### SECT. 7.—ATTACHMENT.

But there are many kinds of brutes, and some that are not gregarious, which have, as well as Man, what some have called *adhesiveness*—the disposition to form an attachment to particular individuals, either of the human species or of some other. It is found particularly strong in the dog and the elephant; but many others display much of it; and it is remarkable that it does not seem to be dependent on an association with the idea of *food*; for a dog will be strongly attached to his master, though usually or constantly supplied with his food by others. Attachment to an individual, and a disposition to form friendships, must not be confounded (as was formerly observed) with the Sentiment of Benevolence. Some persons possess both great Benevolence and also a tendency to form strong attachments; but some, again, have the one of these dispositions very strong, and the other but in a very moderate degree; for there are great differences in men as to both points.

#### SECT. 8.—LOVE OF CHILDREN.

Love of *Children*, again, seems to be something quite distinct both from general Benevolence, desire of Society, and tendency to Friendships; for it is sometimes found to exist, in a strong degree, in some who have much and in others who have but little of those other feelings, and sometimes is but very feeble in persons in whom those feelings are very strong. A person, overflowing with benevolence towards every sentient Being, will perhaps be found to have no liking for children; and another, perhaps, will be like those surly mastiffs which are savage to men, but quite gentle to children.

Children have a wonderful faculty of finding out those who like them. No caresses or kindness lavished on them from regard to their parents or from general benevolence, will ever make a child attach itself to those who do not really like children for their own sake. In this point, it is far more difficult to deceive children than grown people.

Many Brutes manifest a great degree of love for their young—namely, all beasts and birds, some insects (such as bees), and some few reptiles and fishes.

**THE SCRIPTURES.**—There is in Holy Scripture such access to the weak and feeble, comfort to the sorrowful, strong meat for men, milk for babes; such elevation and grandeur of mind, advancing the humanity of men to the height of bliss; in a word, it is what manna was to the Israelites—food delicious, and accommodated to every man's taste. It is a deep well for depth, celestial for height. As it speaks of God, nothing is so sublime—as of men, nothing is so humble; it is a bridle to restrain, a spur to incite, a sword to penetrate, salt to season, a lantern to our feet, and a light to our path.—*John Evelyn.*

Love facilitates duty; it is like wings to the bird, like sails to the ship; it carries the soul on swiftly and cheerfully in our way to glory. Love is vigorous as well as active; it despiseth dangers, it tramples on difficulties: like a mighty torrent, it carries all before it.—*Watson.*